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The Russian Harvest Field

"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that He send forth laborers into His harvest."—Matthew 9:37, 38.

Organ of The

Russian Bible and Evangelization Society

156 Fifth Avenue New York, N. Y.

This magazine is being published in response to the request of many Christian people who are interested in the evangelization of Russia and other Slavonic and Greek Catholic countries, a field covering 250,000,000 people, including 9,000,000 Jews.

Russia has many needs and problems to-day. No nation is in greater spiritual darkness and political disorder. In this magazine the most urgent need of Russia is shown and how that need should be met.

Direct news from our missionaries will be published in each issue.

G. PERTELEVITCH RAUD, Editor

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THE RUSSIAN BIBLE AND EVANGELIZATION SOCIETY

The Russian Bible and Evangelization Society was founded on November 17, 1919, in New York City to meet the needs of Russia and other Slavonic and Greek Catholic countries, having a population of about 250,000,000 people, among whom are 9,000,000 Jews.

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OBJECT AND FIELD

To evangelize and to supply with the Holy Scriptures and Christian literature in this generation, Russia (old), 185,000,000; Roumania, 15,000,000; Bulgaria, 5,000,000; Jugo-Slavia (including Servia), 12,500,000; Czecho-Slovakia, 13,500,000; Greece, 5,000,000; Galicia, 8,200,000; Afghanistan, 6,000,000; in all 250,000,000 people, including 9,000,000 Jews.

FOUNDATION

The Russian Bible and Evangelization Society is non-sectarian and is based on the only foundation, Jesus Christ. "For other foundation can no man lay than that which is laid, which is Jesus Christ," and it is serving to make known "the whole counsel of God" as revealed in the Word of God.

SUPPORT

The work of the Society is supported entirely by the free-will offerings of Christian people.

Contributions for this work may be sent to the Treasurer, Col. E. N. SANCTUARY, 156 Fifth Avenue, New York City, N. Y., U. S. A.

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The Russian Harvest Field

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Latest News from Russian-Poland and Czecho-Slovakia

The following letter gives us first-hand information from our general representative on the field who went out last summer. It shows the unparalleled opportunities, the great and urgent need for preachers, and the hunger and thirst for the Word of God. This condition prevails in every part of our field.

Mr. G. Pertelevitch Raud, *Russian Bible and Evangelization Society, 156 Fifth Ave., New York;*

My Dear Brother Raud.—I have just returned home after a two weeks' visit to Warsaw and have found your telegram awaiting me. The Lord has richly blest my trip to Warsaw. I am now confident that when I repeatedly felt impressed that I should go there, it was He who was telling me to go. On this trip the Lord has answered my many prayers for helpers, by bringing me in contact with men who are of one mind with us, and men who are ready to take up the work that God has entrusted to us. But while the blessings from God have been many, the enemy was also at work to hinder. There were many trials of faith and many physical difficulties to overcome. The greatest trial was the loss through theft of about $150 in cash, and the letter of credit with a balance of $75, of which I have already informed you in a cable from Warsaw. But I can truthfully say, that in all things I have come out more than a conqueror through Him. Allow me to give you details of the trip and its results. But before I do that, I want to say a few words about circumstances here in Prague that led up to it.

I saw that if I secured any helpers, I would have to train and shape them out of raw material, the results of such work would be very uncertain. I had in view several young men whom I wanted to organize into a Bible training class, but whether any of these would after show a fitness and a willingness for the work, I could not tell. All along my prayer has been, that God would send us men of His own choice for helpers and Bible missionaries; I have remembered your desire to have several of these on the field before the end of the year.

You will remember that I was unable to get the visa of the Polish Consul before leaving New York, and so the first thing to do was to call on the Polish Consul here and get the visa from him. After filling out a long questionnaire, and being scrutinized as to why I did not obtain the visa in New York, I was required to pay out ten dollars, or 750 crowns, which was the current exchange rate of that day, and then the desired visa was affixed to my passport. The next thing was to get permission from the Czecho-Slovak Ministry of Interior to leave the country and to return. For this I also had to pay ten dollars. These people avenge themselves on the American traveler, because the American Consuls take ten dollars for visa to go to America. Now that my passport was in order, I arranged for a place on the Orient Express, which stops in Prague three times a week on its way from Paris to Warsaw. Experience has taught me that this is the only way for safe travel across frontiers.

The journey from Prague to Warsaw takes about twenty hours, sometimes more. You board the train in Prague at a little after midnight, and you arrive in Warsaw about 8:30 p. m. the following day. With mingled feelings of joy and sadness I stood at the window of the train and watched as we were crossing the border from former Austrian into Russian territory, which still bears the marks of devastation. I was indeed glad to feel that I am again on native soil, but I could not resist a feeling of sadness when I thought of the thousands that

have laid down their lives, of the blood that was shed on these fields for a freedom which is no freedom, for a peace which can be no peace without the Prince of Peace.

The customs formalities on the Czecho-Slovakian side are very simple. An officer accompanies the train to the border and looks after the passport examination and baggage inspection. In the three times I have had to pass in and out of Czecho-Slovakia, I have had no inconvenience on account of customs. It was quite different on the Polish side. Here we were required to leave the train, take all baggage and march into the station for examination. Not only is baggage examined, but pockets are searched and every scrap of paper looked over.

I arrived in Warsaw on Tuesday evening, October 6th. With the help of a guide I found the dwelling place of Bro. Zebrowski, the man whom I already mentioned, almost on the outskirts of the city. I found them a family of five (three small children) and a visiting relative, located in two not over-large rooms. The housing problem in Warsaw is still more acute than in Prague. While I was with them, Bro. Z. moved his family to another house not a block away, where they have a little better accommodations, and for the privilege of getting this better place he had to pay 35,000 Polish marks. I was compelled to put up at their house because rooms in hotels are sold at a premium, and to get one I would have had to pay about fifteen to twenty dollars. Naturally I did not want to pay out that sum, but I now wish I had not considered the expense. Had I rented a room in a decent hotel, my money would not have been stolen. Traveling in Europe these days, one must seek the safe way in preference to the economical.

When I was ready to return home, I again yielded to the temptation of taking a more troublesome but cheaper route. I found that by taking an ordinary train to the border, and changing trains twice after crossing the border, I could get to Prague for considerably less than has to be paid on the Orient Express. And so I bought the ticket necessary for the first part of the journey, and started off. I left Warsaw on Sunday night, and on Monday the Polish railroad workers declared a general strike. And so I was stranded at a little station not far from Lodz, not being able to continue my journey. There were several hundred other passengers that shared my fate. In vain I waited all day for a train to come my way; trains were coming bound for Warsaw, but none out of Warsaw. I had had no sleep the night before, and when evening came with the prospect of spending another night in a dirty and crowded station, I decided to return to Warsaw. The trains were very crowded, but with difficulty I got on one of them and started back. I was one of fifteen passengers in a compartment intended for five; needless to say, I had to stand all the way, fighting not to be overcome by fatigue. It was on my return to Warsaw, while I was trying to rest my weary body in the apartment from which Bro. Zebrowski was then moving out, that my money was taken out of my pockets. Our suspicion at once fell on the "dvornik" and another man, who were about the house at that time, but they were men of such a type, that once they had taken something—it could not be gotten back. We thought of taking the matter to the police, but then if the men were arrested, Bro. Zebrowski's life would be in danger whenever they were freed. And so, not wishing to endanger the life of a man whom I believed God is going to use for His glory, I decided to bear the loss and profit by the experience. From the foregoing you will understand in what section of the city and among what people Bro. Zebrowski is compelled to live.

Waclaw Zebrowski was a Roman Catholic priest. He had a large following in Warsaw, and the distinction of having built three Roman churches on the free-will offerings of his followers. About eight years ago he broke away from the Roman church, having seen the corruption that is therein, for which act the anathema of the Pope was cast upon him. A faithful student of the New Testament, he saw the purity of primitive Christianity and the order of the Apostolic gather-

ings, and so he formed a circle of people who were seeking to worship God after the example of the first Christians. Later he met the Lord, and received the assurance of the forgiveness of sin. I was present at a gathering in the home of Bro. Zebrowski on the Sunday before I left Warsaw. It was cheering to see these people separated unto God, willing to meet in a small, half dark room, rather than go to the well-appointed but worldly churches, Roman and Greek Catholic. There were earnest prayers mingled with tears, and expressions of joy and gratitude, when I told them that we are going to help them, that we have them on our heart.

Stephan Bortkewitch, another of the children of God in Warsaw, was also a Roman priest. About six years ago, God used Bro. Zebrowski to bring him to the light. He is a man with a passion for the salvation of souls. At the present time he is working in one of the Government offices, but is willing at any time to give himself to the work of the Gospel. I would recommend that the Society undertake the support of these two brethren. There is a large open field in Poland, and these brethren have a good influence over the people as well as their favor.

Through Bro. Zebrowski I have come in contact with two other brethren, one living in Poland, on the Polish-German border, and the other in Czecho-Slovakia. Their respective names are: Alfred Malcman, and Joseph Mrozek. Bro. Malcman knows the Russian and Polish languages, and Bro. Mrozek the Polish and Bohemian. The Lord has indeed answered my prayers, for many times I have asked for a helper in the work among the Bohemians and Slovaks. To-morrow I am going out to Bohumin, an over-night journey from Prague, to see Bro. Mrozek. He has been working in that section for some time, but in order to support his family adequately he had to seek better employment than he had, and was thinking of moving to the Polish-German border. If possible, I want to keep him here, and take him into the work. Bro. Zebrowski recommends him very highly. As soon as I am sure of funds for his support, I also want to release Bro. Malcman for Bible Missionary work.

As soon as I can hear from you with regard to the engagement of these four brethren, I will have a conference with them in some central place and organize a Polish committee, such as you have already authorized me to form in Czecho-Slovakia. At the same time we will form a plan of action and decide where each of these brethren is going to work.

Czecho-Slovakia is a haven of rest compared to other places. The atmosphere in Warsaw is most depressing. People seem to be ready to jump at each other's throats. Robberies are a common thing, and human life has become very cheap.

As soon as I have plenty of Russian Scriptures on hand, and if other matters are in order, I want to return to Poland, where through the co-operation of the Y. M. C. A. I have been promised free entrance into the camps of Bolshevik war prisoners. These men will go back to Russia some day, and I want that at least some of them (as many as I shall be able to reach) shall carry with them a New Testament, or shall at least have heard the message of the Cross.

My very warmest greetings to you and the brethren of the committee.

Faithfully yours in Him,

H. B. CENTZ.

P. S.—I forgot to say that the R. R. strike lasted five days, and that in the end I returned home on the International Express.

Letter received from Prague, November 9th.

It may be of interest to our readers to know that the four men mentioned above are now in the work, as as well as others who have been secured.

EDITORIAL

Prayer and Laborers

In view of the ripe harvest fields and the great need of reapers the Lord Jesus gives His disciples one command,

"Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest."

Prayer is the mighty power on which the ingathering of souls does indeed depend. Without prayer, fields ready for reaping will be left to perish. Christian people little realize these facts. How seldom is a burden of prayer for perishing souls borne in the faith that the Lord of the harvest will send forth the laborers in answer to prayer. Have we grasped the solemnity of these words? Here it is shown that prayer has been given to us as a mighty power to meet the need of the world, since it is by prayer that laborers are provided for God's work.

Our First Year

The Russian Bible and Evangelization Society is now one year old. With thankful hearts we acknowledge God's blessing and guidance through the year. We have been enabled in the past year to distribute Bibles, New Testaments and Gospels in different languages. Eight workers are now in active service, six men and the wives of two. In their work, they are holding evangelistic meetings, Bible classes, and doing personal work. Lost souls are made to know of the sacrifice on Calvary, and the children of God are given pastoral care. Through the faithful financial support of God's people, we have made this small beginning in our vast field.

We are thankful that God has given us workers who are already trained, proved and experienced, loyal to the Word of God, and acquainted with the language and customs of the people.

In this country conferences and meetings have been held in interest of this work and many prayer circles have been established in the United States and Canada.

The Society was founded with much prayer. Even before its foundation, many were praying for this work. Unceasing prayer is now being offered to God in prayer circles and by individuals the world over, on behalf of this work.

Our hearts are filled with praise and thanksgiving to our God, "For of Him, and through Him and unto Him, are all things. To Him be the glory forever."

Evangelize Russia. Statesmen, philanthropists, social reformers, publicists of one kind or another, are all interested in Russia, thank God; but all of them put together cannot do for her what can be done by the Bible and by the simple proclamation of the gospel by Spirit-endued Christian believers.

Therefore most of all we thank God for such an organization as the Russian Bible and Evangelization Society, with headquarters at 156 Fifth Avenue, New York, whose advertisement appeared in our pages last month.

It is a non-sectarian body, on whose board are Brethren, Episcopalians, Methodists and Presbyterians, all working together in unity for the one great object.

And that object is to provide with Bibles and Christian literature, and to evangelize in this generation, Russia, Poland, Roumania, Bulgaria, Jugo-Slavia, Czecho-Slovakia, Greece, Galicia, Afghanistan — in all over 250,000,000 souls, including 9,000,000 Jews.

It is not doing "a surveying business," as its secretary writes, "but actually at this moment * * * copies of the Scriptures are being distributed amongst the people."—*Extract from Moody Bible Institute Monthly.*

PLAN OF OUR WORK

Our Immense Field. The old Russian Empire has about 185,000,000 people, a country having the largest white population in the world. Our work embraces not only the inhabitants of old Russia, but also Armenians, Roumanians, Greeks, Bulgarians, Servians, Jugo-Slavs, Czecho-Slovaks, Bohemians, Carpatho-Russians, Galicians and all other related Slavonic people, in all about 250,000,000 people, including 9,000,000 Jews and 25,000,000 Mohammedans. All these millions of precious souls are ready as never before for the Gospel of Jesus Christ.

> "Who would have all men to be saved, and come to the knowledge of the truth.—1 Tim. 2:4.

Need of Laborers. It is the purpose of this Society to send competent preachers and teachers to engage in evangelistic work, organize Bible classes and prayer circles, and also to care for the children of God in Russia and other Slavonic countries. Urgent appeals come to us from these countries for many Christian workers. Hundreds are needed on the field. In this country several Bible teachers are ready to go. There are also pastors and evangelists, in Russia, who were obliged to leave the work of the Gospel in order to support their families. These, with some financial help, can be brought again into active service for the Lord. What is our response to Russia's call?

> "And how shall they hear without a preacher, and how shall they preach except they be sent?"—Rom. 10:14, 15.

Work among 9,000,000 Jews. The Jews in Slavonic countries have suffered greatly. We want to reach without delay these 9,000,000 distressed souls with the Gospel, their only hope. There are many anarchists and radicals among them. Reformed Judaism has made little headway among the Orthodox Jews in Russia; many are ready to read the New, as well as the Old Testament. If these millions could be reached now, no doubt there would be a great ingathering of souls.

> "I say then, Did God cast off His people? God forbid."—Rom. 11:1.

The Bible Printing Plant. It is generally thought that the people of Russia are for the most part illiterate. This is not the case, however, for a large percentage of the people can read although they cannot write. It is encouraging in our work to know that so many can read the Word of God for themselves. It is our aim to place the Bible in every home, school, and public institution in Russia and other Slavonic countries. To do this, the need of a Bible Printing Plant is imperative. In some parts of our field, as in Finland, a printing plant could be established in perfect safety. There both labor and material, while not inferior, are less expensive than in this country. The result would be a supply of Bibles several times cheaper than we can now secure them from Bible Societies at their cost price, and in quantity sufficient to meet the demand of these hungry people. Millions have never seen a Bible. There is an intense hunger and thirst for the Word of God. But Bibles are extremely scarce—in most places they cannot be obtained.

> "The entrance of Thy Word giveth light."—Psalm 119:130.

Work among the Students. Students in universities and educational institutions live in an atmosphere of infidelity. Are not our hearts stirred at thought of these young people who are without God and without hope? We believe the Spirit of God is working among them for many have left the Roman and Greek Catholic churches and are seeking the light. Already one of our